

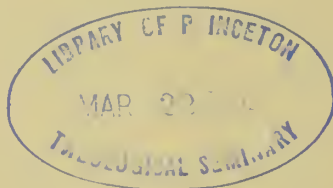
THE CHRONICLE

OF THE



LONDON MISSIONARY SOCIETY

1899

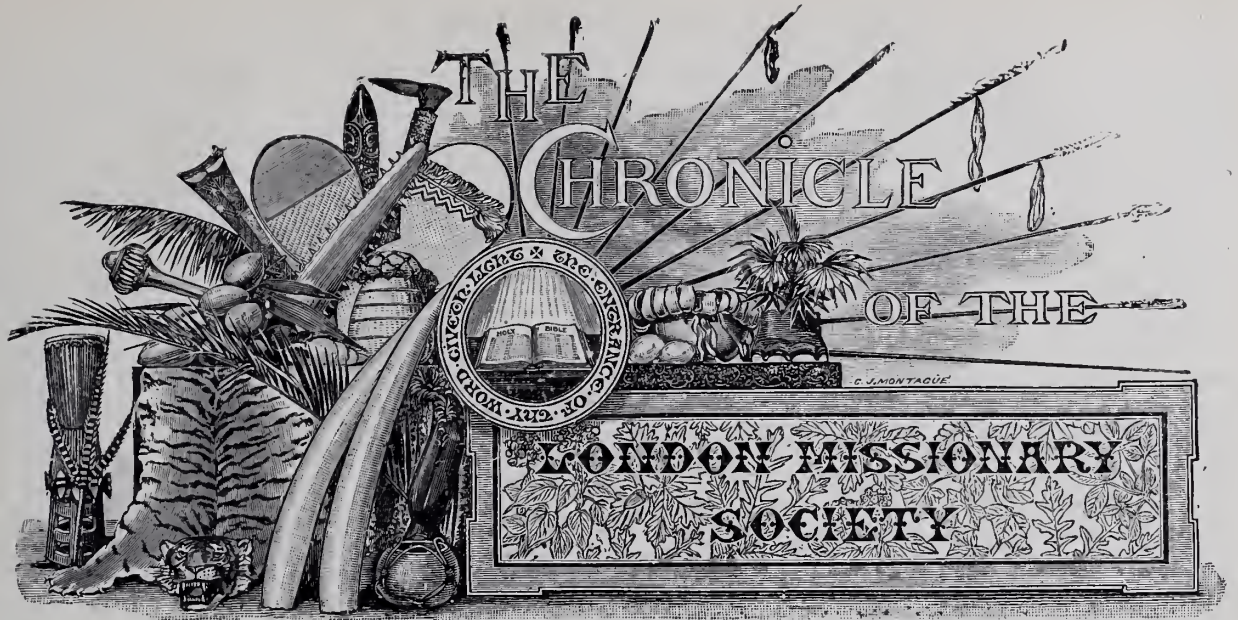


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No. 92.—NEW SERIES.]

AUGUST, 1899.

[PRICE ONE PENNY.

THE WORKING OF THE HOME COMMITTEES.

BY MR. A. J. SHEPHEARD, CHAIRMAN OF THE FINANCE COMMITTEE.

THERE are the following six Home Committees:—
 1. *Funds and Agency.* 2. *Finance.* 3. *Literature.*
 4 and 5. *Examination for Men and Women.* 6. *Consultative.*

1. *The Funds and Agency Committee.*—The duty of this Committee is twofold. It deals with the claims of retired missionaries, and of the widows and children of deceased missionaries, and it directs the work of the various agencies.

The first class of duties is extremely interesting but often painful—interesting by reason of the fact that the great services rendered by our missionaries and their families are directly brought before the Committee, in connection with the revision of grants; painful, inasmuch as the inadequacy of the sums voted is often only too apparent. Still, the Committee does the best it can under the circumstances, and the annuities are as far as possible distributed on principle and according to a scale agreed upon, no preference being shown to one individual over another.

With regard to agencies the difficulties of the Committee are great. The ground it has to cover is large, and the claims of other societies, and other work, press upon the friends of the Society.

Our readers have no need to be reminded that the applications from the Society are constant and urgent.

But still, while many churches, districts, and individuals are stirred to earnest and hearty support, others have never yet given to the Society's work and claims the consideration they deserve.

How this latter class is to be reached is a matter engaging the constant consideration of the Committee. New plans and devices are always being tried, but at present with only partial success.

2. *The Finance Committee.*—The Committee meets weekly to sign cheques, and in doing so, it has to see that no cheques are drawn except for accounts which have been properly ordered and vouched. It is charged with the responsible duty of looking after the investments of the Society, and it deals with all points which may arise in connection with legacies, and with offers to give money to the Society on annuities.

Otherwise its powers are very limited. It has no duty in connection with raising funds, nor has it any power to control expenditure.

But once a month it presents to the Board a statement

of the general financial position of the Society, and this affords an opportunity for calling attention, on the one hand to the necessity for further receipts, or on the other hand to any retrenchment which seems imperative.

3. *The Literature Committee.*—This Committee attends to the preparation and issue of the *Chronicle, News from Afar*, and the Annual Report ; also to the distribution of “occasional” pamphlets, letters, &c.

It has recently been charged with the very interesting and special work of publishing the two volumes containing the history of the Society, as edited by Mr. Lovett, and this opportunity is taken of suggesting that all who have not yet obtained copies of this valuable and interesting work should do so at once. Their knowledge and their zeal will be much quickened by its perusal.

If the thought occurs, “Surely this Committee is inconsistent in its action, inasmuch as sometimes friends are overburdened with literature and sometimes are not sufficiently supplied,” let it be answered that it is inevitable that the views of the Committee should vary from time to time according to its constitution, and according as the necessity for economy presents itself with greater or less force.

What a satisfactory position it would be if the constituencies were not only so interested in the Society’s work as to demand literature of all kinds, but also as to be willing to pay for it such an amount as would cover the expense of its issue, and leave something to spare for the work of the Society ! Last year the expenditure on literature was £2,880 in excess of receipts.

4 and 5. *Committees for Examination of Candidates for the Field.*—Space prevents any reference in detail to the work of these Committees, but they are undoubtedly two of the most important connected with the Society.

No Committee gives greater time and thought to the work that devolves upon it than do these. Strict attention is given to the all-important consideration, “Is the candidate endowed with the necessary qualifications for the particular work involved ?”—in short, “Is he or she called of God ?” But Christian kindness and love is shown to all, and it may be safely said that all who meet this Committee, whether ultimately accepted or not, are the better for coming.

6. *The Consultative Committee.*—A few years ago a new Committee, called the Consultative Committee, was appointed, consisting of the Chairman and Deputy-Chair-

man of the Board, the Treasurer and Secretaries of the Society, and the Chairmen of the various Standing Committees, home and foreign. At the time of its appointment it was looked upon as an experiment, and it was therefore directly stipulated that its powers should be consultative and advisory only. Now, however, it is felt that (having been found to work satisfactorily) it should have definite powers conferred upon it, and by a recent resolution of the Board the Committee has been entrusted with the duty of dealing with routine business, and also of acting in any urgent matters which the Secretaries may put before it. It will thus save the time of the Board in details, and will also serve to harmonise the work of the different Committees.

In concluding this brief epitome of the working of the Home Committees, attention may be called to the fact that in recent years the constitution of the Board has been materially altered with a view to a broadening of its sympathies. Great advantage has been gained thereby, but the necessity for change in its mode of working has inevitably arisen.

The problem has been, how to preserve complete liberty of action and thought, and at the same time to secure continuity of principle.

Clearly the Board, as a whole, should frequently discuss the necessity for new work and new methods. Just as clearly, the general principles of the work should be continuous, and the time of the Board be saved as much as possible.

In this connection two experiments are now being tried : *First*, the creation and the enlargement of the powers of the Consultative Committee, as already described ; and *secondly*, the introduction (by a general understanding only) at the first meeting of each new Board of some resolution which will raise the whole question of the Society’s policy for the year. Both these experiments have up to the present been attended with success, but it is suggested that after all the responsibility for supporting the Society in its great and overwhelmingly important work remains with the subscribers and friends generally, and not with the Directors only. May the Holy Spirit so influence us all as to enable us clearly to see God’s will and our duty. And may He give us strength to do that which we feel is required of us, whatever the sacrifice involved.

PROCEEDINGS OF THE BOARD.

Board Meeting, June 27th, 1899.—Rev. W. BOLTON, M.A., and (towards the close) Mr. W. CROSFIELD in the chair. Number of Directors present, 90.

The Rev. R. Wardlaw Thompson introduced to the Board the Rev. G. MacIrvine, the Presbyterian minister and chaplain, who has resided in Mauritius for forty years. His house had been opened to many of the Madagascar missionaries of the Society during their enforced detention in Mauritius, and Mr. MacIrvine had shown his deep interest in the Madagascar Mission in many practical ways.—The Rev. P. G. Peake was returning to Madagascar, with Mrs. Peake, to the very varied work which he did before the troubles between the French and Malagasy arose. He had carried on an important industrial work for a number of years without any help from the Society. The Directors had been practically invited by the French authorities to send Mr. Peake back to start again a work which they were at one time very jealous of. They had been learning how valuable his efforts and the efforts of other missionaries had been in years past, and were now prepared to recognise in the frankest fashion the value of those services to the country.—The Rev. V. A. Barradale, B.A., and Mrs. Barradale were going to Samoa, and it was the wish of the Directors that Mr. Barradale should help in the work at the Malua Training Institution. Mr. Barradale is the son of a former missionary of the Society, who, after a very brief career, laid down his life in China.—Miss Moore was returning to Samoa, where she had already done most valuable service.—Mr. MacIrvine, in responding, said that from the days of Mr. Ellis down to the present day he had found a real joy in coming in contact with the worthy men who had been sent out to Madagascar by the Society.—Mr. Peake remarked that he had had a most prosperous career in Madagascar, but at the end of twenty-nine years' service his work had been destroyed, and the prospect of going back to Madagascar was not pleasant.—Miss Moore believed that the most difficult time for the missionaries in Samoa was before them, as the Roman Catholics had never been so aggressive and hostile as they were now.—Mr. Barradale said it had always been his desire to go into the mission-field. His father's dying prayer, written in his diary, was, "May my boy follow in my footsteps." That prayer had always followed him (the son) and had been fostered by the loving sympathy of his uncle, Rev. Geo. Sadler, of Bermondsey, and Mrs. Sadler, who had been as parents to him. His uncle, the Rev. J. Sadler, of Amoy, had also greatly helped and encouraged him.—Special prayer was offered by the Rev. T. Grear.

The Rev. A. N. Johnson referred to the sudden death of Miss Scrutton, who had been a member of the Board since 1891, and who joined the Ladies' Examination Committee three years ago. The Board had had no more intelligent or more interested member, and Miss Scrutton would be specially missed at the weekly prayer-meeting, at which she had been almost as regular an attendant as another friend (Mr. Balgarnie) who had lately been called home.

The discussion on the policy to be pursued by the Board in view of the present financial position of the Society, adjourned from the meeting on May 30th, was continued. It was finally

decided to adopt no stated policy, but to deal with each case on its own merits. On this understanding the Foreign Secretary withdrew his motion.

The "Mark Clark" prizes were presented to the successful scholars from the School for Sons of Missionaries at Blackheath. In reading the list of names (which will be found on another page) Mr. Thompson alluded to the remarkable success of the school under the headmastership of Mr. Hayward.

Board Meeting, July 11th, 1899.—Rev. W. BOLTON, M.A., in the chair. Number of Directors present, 64.

The Revs. G. Cousins and W. Pierce were welcomed on their return from their Deputation visit to the churches in British Guiana, the former as representative from the Society, and the latter on behalf of the Congregational Union of England and Wales.—The Chairman and the Rev. R. Wardlaw Thompson expressed the Directors' appreciation of the services rendered by the Deputation and thankfulness for their safe return. Mr. Thompson remarked that the programme of the visit showed what hard work the Deputation had done. They had rendered a very real service to the churches in British Guiana, and their visit had been greatly appreciated. Their counsel had been most valuable, their addresses most helpful, and the whole visit had stimulated the Christian life of the community.—The Rev. G. Cousins stated that twenty-seven days were spent on the sea by the Deputation and twenty-two days in British Guiana. It had been to his colleague and himself a unique occasion, and they had done their best to use the opportunity for stimulating and encouraging the churches. He had to point out to the people that while the Society rejoiced in their Christian progress, they were no longer able to send them missionaries, nor did they think it right to do so. He further pointed out the urgent claims of the heathen world still untouched by the Gospel, and urged every church to realise that it was their responsibility and duty to evangelise the Hindu coolies at their very door. The churches with which they had to deal were to all intents and purposes simply negro churches, and embraced very few well-to-do people. On the outward journey the Deputation were warned not to trust "those negroes," or to expect any good thing among them. Although they certainly saw signs of weakness and some things that were unsatisfactory, they saw nothing to lead them to doubt the perfect sincerity of the Christian faith of the people. Where the leadership was good, wise, and strong they saw much to be proud of and be thankful for. Instead of having their faith in the churches shaken, they found evidence of the power of the Free Churches and of voluntarism. Nothing could have exceeded the kindness and heartiness of the reception accorded to the Deputation, and the interest taken in their visit by outsiders was most promising. Episcopalians, Presbyterians, Wesleyans, and even Roman Catholics, came to hear them, and they had packed audiences. They had come back full of hope and encouragement. In only one address, and then only in the form of a feeble hint, was there the slightest attempt to appeal to the Society for pecuniary help. The people thoroughly understood that the burden of their own maintenance was upon their own shoulders.—The Rev. W. Pierce remarked that no one could come into intimate connection with the churches in British Guiana without realising that the first

missionaries sent to the colony were great men—men of first-rate character, and above the average in ability. John Wray, for instance, was a magnificent man, and John Smith, the martyr, was no common man. The churches were severely left alone by the planters and the official class, and race prejudice was still extremely strong. The officials were excellent men in every other respect, but their views on the colour question were too frequently affected by prejudice. The churches were the churches of the people, and he had not the slightest doubt that by and by they would reap a great advantage through having cast in their lot, under the teaching of the New Testament, with the people in their struggle for their natural rights. When gentlemen of the planter or official class brought accusations against the people, the answer of the Deputation was "they are just what you have made them." The Deputation were proud of the churches. The people were simple-hearted, by no means perfect, very poor; but poor though they were, they paid for their own religion and received no doles. They had passed through a period of desperate straits, and had withstood the greatest possible temptation. They were already making themselves felt socially and politically in the colony, and had already won a great battle against State aid. There were great fortunes made in British Guiana in the early days, and there were still large incomes reaped, but he did not know of a single public or philanthropic and religious institution which indicated any sense of the obligation of the men who reaped vast sums of money towards their poor labourers on the sugar plantations. The self-supporting philanthropic and religious institutions were the Congregational churches. These were bearing the one saving testimony in the colony, and were going to render very great service in days to come. The Board had done well in sending out Mr. Wilson to the colony to train young men as ministers.—Mr. Cousins added that the people still held in grateful memory the visit paid by Mr. Alexander Hubbard and the Rev. P. Colborne in 1883.—Special prayer was offered by the Rev. P. Colborne.

The Foreign Secretary announced the death of Mr. W. S. Long, of Leeds, a Director, and the Board agreed that a message of sympathy should be sent to the bereaved relatives.

A letter was read from the Rev. R. Lovett, M.A., respectfully declining, on account of the pressing claims upon the Society's funds, to accept the honorarium of one hundred guineas, which had been voted by the Board as a slight expression of their indebtedness to him for his arduous labour in writing the standard History of the Society. This further proof of Mr. Lovett's disinterestedness and self-sacrifice was greatly appreciated and applauded by the Board.

The Foreign Secretary announced that, as an outcome of the discussion on extension at the last meeting of the Board, the Rev. Robert and Mrs. Dawson had offered to provide the salary of an unmarried medical missionary for the Ting Chiu prefecture, in addition to the support of another doctor in China, for which they are already responsible. Another Director had offered to provide the salary of Dr. Ernest Lewis (son of the late Rev. E. and Mrs. Lewis) in order that he might be sent to South India. The same Director had that morning placed in his hands a cheque for £500 for work in the Mount Douglas district of New Guinea. Mr. Stephen Massey had undertaken to support his

daughter, Dr. Ruth Massey, and to provide for her work, as a medical missionary in Wuchang. After these announcements had been made, amid applause, the Board suspended business for a few minutes to engage in prayer and thanksgiving to God for these generous gifts, and the encouragement they had brought in a time of anxiety and disappointment.

THE SONG-PRAYER OF GOD'S SOLDIERS.

PSALM cx. 2, 3.

[Tune—"Aurelia."]

ALL hail! O Christ victorious,
The Father's holy Son!
Now is Thy guerdon glorious,
Thy promised reign begun.
Enthroned in light supernal,
Supreme by right Divine,
Thy Kingdom is eternal,
The "many crowns" are Thine.
Lo! out of Zion sending
Thy rod of saving strength,
Jehovah's arm is ending
Earth's age-long strife at length.
Thy foes He makes before Thee
The footstool of Thy throne,
Bids seraphim adore Thee
And men Thy sceptre own.
Our Priest! who ever livest
For us to intercede;
Our King! who all things givest
Beyond our utmost need;
In this Thy day of power,
O grant Thy willing host,
To be indwelt each hour,
By God the Holy Ghost.
Grant us, that meek and lowly,
From sin-born passion free,
We may have courage holy
To fight for truth and Thee.
To all, Thine armour wearing,
Give love, warm, strong, and pure,
Glad joy Thy cross when bearing,
And patience to endure.
Let youth, with eager longing,
And age, with hope renewed,
Around Thy banner thronging,
Be with Thy might endued.
Then lead us forth, unfearing,
To meet Thy foes and ours;
Till, at Thy blest appearing,
We see Thy palace towers.

JONATHAN LEES.

OUR STANDARD HISTORY.*

THESE two handsome volumes will at once impress the beholder with the conviction that the history of the London Missionary Society must be treated with respect. But they may possibly at the same time impress him with a little terror. Even the maps and portraits may fail to win him, for illustrations such as these have neither the picturesque nor the blood-curdling charm which the missionary books of his youth taught him to hope for. Even the man of virtue who approaches the volumes with serious resolves at once realises that they are not to be read in his armchair. To begin with, they are too heavy to hold; but, in the next place, their very aspect and the aroma of earnest work that they breathe forth, demands the study chair and the serious hour. It is to be hoped that this demand will be cheerfully and widely conceded. Mr. Horne told us five years ago that he only aimed at whetting our appetites for the big book that was coming, and he taught us to expect much whenever the story of the L.M.S. should be a serious author's theme.

Mr. Lovett comes to the task with a record of many successes and with powers matured in great enterprises, but probably the task which he has now completed has been the most arduous of them all. The archives of the L.M.S. are bursting with material, and the man who will dare to assault them must be prepared to "scorn delights and live laborious days." He must be prepared, too, to sacrifice in the cause some precious portion of eyesight and of his nervous and vital stores. Those who have met Mr. Lovett since his task was done may have thought that he might say in Dante's words: "This book hath made me lean these many years."

A historian of any great movement should be something far more than a mere annalist. The present and the future have claims upon him, and ask that he will also prove himself to be a pathfinder. It has been the serious aim of our author so to deal with the past as to discover guidance through some of the intricate problems of present-day administration. And it is our belief that in this serious purpose he has not failed. His book is a prophetic utterance in the sense that it points out the larger ways of duty, and braces the worker to a higher and severer courage. In especial, perhaps, does it wear this character in its call for more consistent and intelligent endeavours to build up a truly Hindu Christian Church in India, and to abandon those narrow conceptions of translation which have hitherto put a Bible and a Christian literature into the Hindu's hand to which he can only adjust his mind by first of all denationalising it.

Mr. Lovett necessarily begins with the story of the formation of the Society, and we are once more carried into the

noble company of Mr. Bogue, Mr. Burder, and the rest. That was an ever-memorable day, a new birth-hour alike for Church and world, and we feel its emotion and its joy as we read. But the first chapter tells of much more than that first impact on newly awakened minds of the great missionary command; it tells of the early struggles of the young Society, and from the very beginning of the narrative it proclaims the great difficulty of such enterprises to lie in the finding of truly apostolic men. No opposition of savage hordes, no antagonism of home Governments was to compare with that difficulty. The earliest mission, moreover, that the young Society founded was destined to emphasise that difficulty more acutely still. And thus it was that on the very threshold of its work the Society was confronted by the hard question of the right selection and the fit training of its men, and it was only slowly, and after much searching of hearts and painful experience, that the L.M.S. concluded that only men who added intellectual and spiritual power to their zeal and piety were fit for the strenuous tasks that awaited the missionary. In these first years, too, the young Society courageously claimed and developed that noble catholicity of aim and temper which has given to its history a unique character, and, still more, which contains a great promise for the future. Would that the reviewer's space allowed him to indicate each even of the main lessons which Mr. Lovett's quiet narrative enforces in these early pages!

But, looking again more broadly at these two volumes, we note at once that the first of them tells the story of our missionaries' work among the savage races of the earth—Polynesia, Africa, and Madagascar. The second tells of the contact of Christianity with the civilised and literary peoples of India and China. And of necessity the tenour of the story in these two diverse cases is different. The one volume tells in the main of a victory, in part due to the dominancy of civilised man over the savage, whilst the other tells of the fierce and disdainful hostility which is offered to a new religion by older civilisations.

Mr. Lovett's long chapter on Polynesia—and it covers 360 pages of closely-packed matter—tells the story of the romantic early days. Our missionaries fared forth in the wake of Capt. Cook's adventurous ship, and upon their voyages there rests the charm, the mystery, the peril of those who undertake strange adventures. Dr. Haweis had argued that a beginning should be made in the South Seas because the obstacles seemed fewer there than elsewhere; but little could English Christians then gauge the real magnitude of the forces which our early missionaries would find arrayed against their message in the passions and instincts of licentious and cruel races of islanders. The romance and charm of the story was soon quenched in poignant disappointments and unrelieved anxiety, and in these pages we read anew—but in fuller detail—how heart-searching that day of gloom proved to the little company

* "The History of the L.M.S., 1795-1895." By Richard Lovett, M.A. In 2 vols., price one guinea net. London: Henry Frowde, Oxford University Press Warehouse.

that had ventured so far from home and safety. They were destined, too, to make the sad discovery amongst themselves that though many had been called to the mission, few had been chosen; and whilst a gallant band of them stood humbly and prayerfully steadfast to their great purpose, they had the sorrow of seeing many of their comrades retreat in face of the enemy. The acquisition of the language itself proved an almost insuperable difficulty. Our missionaries had been led by travellers to suppose that they would quickly master the rude vernacular, and be able to teach and speak in it with fluency; and great were their sorrows as they vainly sought to fix the evasive vowels of the islanders, and still more to discover in the argot of a savage shore the terms wherein to convey the deepest and most momentous truths. They found themselves amongst the earliest pioneers in the difficult task of building a bridge of speech between civilised and savage minds.

Tahiti proved in many respects the school and training-ground of the young Society. There its first hard lessons were learnt, its first bitter sorrows felt, whilst there, too, its first glad victories were won. Our author seeks to point out in the history of this mission in what way the early Directors were led to seize on the first principles of their science and to outline the method of their procedure. Out of their grief at the failure of their early hopes concerning Polynesia, they deduced the calm conclusion that in missionary labour a speedy success must not be looked for, and they faithfully set themselves to share in the long travail of the Lord. They accepted the sobering discovery that the hard field was not at once ready for the seed, and that debased savages would not welcome with glad hearts the Gospel of Christ at its first proclamation. They learnt, too, even after the gleam of morning which was brought them by Pomare's conversion, that the night of moral darkness in the hearts of heathen peoples will yet drag out its long, slow hours, even though the watchman on the tower has already proclaimed the dawn.

Hard lessons were to be learnt at Tahiti also in the day when Roman priests came to reap harvests from the fields which had been bought by our Society at so great a price, and when, to the mortification of its Directors, the French nation espoused the priests' quarrel, and despatched ships of war to coerce the islanders and to annex their shores to the French Crown. The resistance which Mr. Pritchard and others offered to these high-handed proceedings only served, Mr. Lovett thinks, to precipitate the event; and he contends that the only sound principle in such cases will be one which recognises the free rights of all comers. The disaster which the Society sustained in Tahiti illustrates, he says, the law that in religious matters there should always be absolute toleration; and it is in his endeavour to read these large lessons in the history of the century that Mr. Lovett has done his most important work.

But the missionary focus of Polynesia is found to-day in

the yet unclaimed masses of that floating continent—New Guinea. It is no part of a historian's task to indicate the duties of the present hour, save only as these directly emerge from a study of the past; and Mr. Lovett simply records the past when dealing with this island. His narrative feels the heroic pulse of the apostles of New Guinea; and it is not of Macfarlane, and Lawes, and Chalmers alone that he speaks, but of their dark-skinned colleagues too, those triumphs of Christ's power in the Pacific seas who came now with glad alacrity to lay down strength and life upon the inhospitable shores of New Guinea.

Space forbids even a passing notice of the chapters on Africa and Madagascar, though it is just in these two great fields that our author deals with some of the gravest problems that beset the Society's work. For the same reason we must speak only of the treatment of India in Vol. II.

Till Carey sailed and missionaries went, India was as remote to the minds and hearts of Englishmen as is Patagonia, and no enterprise was more forlorn than that of winning the superbly scornful Brahmin to the Gospel. Our author suggests that Caste presented a graver obstacle to the progress of Christianity than any that it had hitherto encountered, and the Hindu's hereditary foe, the Mussulman, was ready to covenant with him to hold India against the Gospel, whilst as the third in this unholy pact came the East India Company. But God mercifully conceals the sorrows of the way from the traveller as he sallies forth in the morning hour, and it is almost pathetic to-day to read of that single missionary whom the Directors sent forth on the enterprise of winning India, and to contemplate the gentle gravity with which they discussed his subsequent appeal to them for reinforcements. Our author soon carries us to the great name of Ringeltaube, and to his foundation of the Travancore Mission; and as through that devoted labourer's eyes we look upon crowded Southern India, and note the devotion which had crowned every hill with a temple, our wonder is not that the land is still reluctant, but rather that already Mr. Phillips should have to tell in Madras of an anxious propaganda of Hindu pundits in defence of the threatened shrines.

The narrative soon broadens out into that complicated mesh of work which characterises the present time, and the strain upon the historian who wishes to deal adequately with each part becomes very severe. It is a question here whether a book of two volumes has not just hit the unfortunate mean. It is too large to proceed by mere selection, but far too small for that detail which appeals to the imagination. The reader almost regrets those six volumes which, in his preface, the author says it would have been easier to write! But the story moves easily, and carries the reader forward. It is largely told in the missionaries' own words, and the mosaic is skilfully arranged. Especially is our

author to be praised for declining to deal out equal measure to all writers and all subjects, and for giving his readers long and adequate quotations in one or two most important places. It is thus that he deals with Mr. T. E. Slater's lectures on the attitude of modern Hinduism to aggressive Christianity. Mr. Slater has long stood as a mediator between the Hindu and the missionary, and he calls for the presentation in India of a Christianity which shall be in such intelligent sympathy with the needs and aspirations of that people as not to denationalise those who accept it. One of the most interesting chapters in this section deals with the Native Church in India; and Mr. Lovett holds that unless it can there build up an enthusiastic, aggressive, and Christ-like Church, Christianity will have failed. That Church, he courageously says, must be Hindu in sentiment, in modes of thought, and in its presentation of theological truth; and he urges that the catholic constitution of the L.M.S. adapts it in a special degree to serve India in this signal manner. He believes that already our missionaries are uprearing this great edifice, and that they are doing so in spite of the vast difficulties which the poverty, the helplessness, and the prejudices of the people present.

Another vital question to which Mr. Lovett is generous in page-space concerns the type of Christian literature which we have put into circulation in India. He allows Mr. Rice to address us from his pages, and to startle us with the information that our translations of the Bible and other books are so shockingly bad that, instead of alluring the literary class, they inspire them with fresh scorn. We come to see, as we read further, that our whole literature moves in a bastard medium that is English in its inner structure, whilst dressed in the vocabulary of the Vernaculars, and that this ecclesiastical jargon is erecting a new frontier to shut off the Native Church from the rest of India. This question, like many others that this serious and philosophical history raises, concerns us all; but it concerns, first of all, those on whom the burdens of guidance chiefly rest.

The Directors of the Society laid a great burden upon Mr. Lovett when they invited him to undertake the labours of this book. His book fulfils its highest end, as in return it lays yet greater burdens upon *them* and upon the churches that they represent.

E. ARMITAGE.



THE missionaries of the Swiss Society (Mission Romande) at Lorenzo Marquez state that the recent years of disaster, rinderpest, famine, and locusts, have been the occasion of a spiritual awakening among the blacks; the chapels are now full every Sunday, and are getting too small. From 1893 to 1898 the number of converts and learners has doubled, and that of missionaries has increased in the same proportion. There are now forty of the latter. At Lorenzo Marquez, a station founded only twelve years ago, there are 1,200 Christians, and in the village stations, founded twenty years ago, there are many hundreds.—*Journal des Missions Évangéliques.*

A CONFERENCE IN THE TELUGU FIELD.*

THE Telugu Missions of the Cuddapah, Gooty, and Anantapur Districts held a conference of missionaries, native agents, and elders of village congregations on March 2nd and 3rd, 1899. Jammalamadugu, in the Cuddapah District, was chosen as the most central spot and as affording accommodation for the meetings in the newly-erected Boarding Home for Girls. The Home consists of two parallel lines of buildings, having broad verandahs facing each other, with a wide space between enclosed by high walls at the ends. This was temporarily roofed over across the centre to give shade to the bulk of the audience, who seated themselves cross-legged on mats on the ground.

Except that two of the Gooty missionaries were not able to be present, all the European staff of the South Telugu Field, including the Rev. J. R. Bacon (Telugu translator of the Bible) from Bangalore, Miss Simmons and Miss Budd from Cuddapah, Miss Christlieb from Anantapur, and the young missionaries, the Revs. S. Nicholson from Gooty and J. I. Macnair of the Cuddapah Mission, also all the native brethren, attended. There were also present, as visitors, the Revs. A. W. Brough from Coimbatore and E. H. Lewis from Bellary.

The chief reason for holding the Conference was to present important subjects for the consideration of the village congregations in the Telugu Field. Delegates of elders from all the native churches were invited, and about 300 attended the meetings.

Four main subjects were arranged for discussion, each to be introduced by two or three set speeches. These had to be brief and simple—brief because time was short, simple because the capacity of the hearers was not great. Then the meetings were open for short addresses of three or five minutes from anyone.

The first session began at seven o'clock on Thursday morning. Mr. Bacon conducted it. The subject appointed for consideration was "Spiritual Life." After singing a hymn, reading the passage (in Acts, second chapter) of the gift of the Spirit at Pentecost, and prayer by the senior catechist, K. Job, Mr. Bacon gave the first address. He showed how spiritual life was essential to the Christian; how it marked him off from others; that it was internal, and not a mere outward form. He pointed out how little external difference there was between a stone and a seed, but how the seed, being a living thing, sent out shoots to draw sap to itself and strengthen it to grow upwards to be a fruitful tree. The soul was a seed which must draw its sustenance from Christ, and grow up to be a fruitful life. To all Christ is the source of life. We must believe in Him and draw strength and grace daily from Him.

* We commend this interesting report of the Telugu Conference to the careful attention of our readers. It throws much light upon the condition of the native Church in South India.—Ed.

Mr. Ure, from Kadiri, in the Cuddapah District, then spoke, giving counsel particularly to native workers. He explained that their great work was to tell of salvation through Christ, and that to be qualified to do so they needed to experience and enjoy forgiveness of sins and reconciliation with God themselves. To speak to men it was necessary also to speak to God, and a man of prayer was a man of power. They had to remember that they were responsible to God and not merely to the missionary, and they should preach and teach and live amongst men,

In the afternoon we met at 3.30 p.m., when the subject of "Hindrances to Spiritual Life" was debated.

Dr. Campbell, of Jammalamadugu, spoke against the drinking habits of the country, and as a medical man strongly denounced them. He regretted that drinking was so common a practice amongst many castes, and was considered a necessary part in feasts and marriage ceremonies. It was the cause of widespread evil. He earnestly hoped that it would not be allowed to take root in the Christian Church.



CONFERENCE AT JAMMALAMADUGU.

not forgetful that all they did was seen by Him whose eye was over all. A good teacher should be willing to do any work, to serve people, and to go anywhere, and should not grumble when sent to difficult or distant villages.

The Revs. Jacob Cole and N. Matthew, native missionaries, also spoke. Lakkam Paul, caretaker in the Training Institution, Gooty, Catechists S. John, T. Titus, V. Peter, John Papayya, and O. Joseph made suitable remarks.

The meeting closed at 10 a.m.

Mr. Rucata Krishnarao, medical evangelist in the Mission Hospital, Jammalamadugu, as previously a Brahman, spoke against caste. He characterised caste as a demon. Many evils arose from it. It owed its origin chiefly to Brahmans, but even they felt it to be a burden. He expressed himself as not a bit sorry because he had left caste. Whilst his relatives remained in bondage, for ten years he had been free. He asked why, if he, a Brahman, had given up caste, other Christians, from what were con-

sidered inferior castes, should be afraid to break from the system. In the Christian Church there must be no caste. It was the enemy of Christian brotherhood.

Mr. S. B. Simon, evangelist, from Gooty, took up the old troublesome difficulties of Christians joining in heathen festivals and worship and giving their children in heathen marriages, and the question of the re-marriage of young Christian widows.

These subjects, touching on the common life of the people, were very warmly discussed by the speakers who followed. Drinking was universally condemned. There was no question about its evil. In regard to caste, however, it was amusing to note how different caste people blamed one another for not associating with the caste just below them. The Mala found fault with the Sudra for not joining with him; the Sudra condemned the Mala because he, for his part, despised the Madiga. It was evident that the caste spirit will be hard to fight. In regard to heathen festivals, in some of which Malas have certain duties to perform, one man seriously suggested that some of the Malas should be set apart and not accepted as Christians and so be at liberty to carry on the old ceremonies in the place of others. It had to be pointed out that for these neglected ones also Christ died, and that it could not possibly be arranged that they should be lost to Him.

The question of the re-marriage of widows, not being a matter which directly concerns the men themselves, was unfortunately not brought into the discussion, although it seriously affects the peace and purity of the church.

On Friday morning we gathered to consider the subject of "Church Organisation; or, the Duties of Church Elders and Members."

After Mr. W. Howard Campbell had introduced the business, the native missionaries, David Leighton and N. Matthew, and many catechists, teachers, and church elders took part in the discussion.

It was pointed out and acknowledged that there was great scope and great need for the elders of village congregations wakening up to a knowledge of the position they filled, and the duties in the church which devolved upon them. It was too much the custom for elders and members to leave everything to catechists and teachers, saying: "They get pay. We don't get any pay. It is their business. Why should we trouble?"

It is a matter of thankfulness that in many villages there are elders who are really concerned for the welfare of the congregation, and not merely greedy for the perquisites of their office. It has, however, also to be regretfully confessed that, if left to themselves, elders seldom have union amongst one another. They easily quarrel, seek pre-eminence, are jealous and selfish, form parties, favour their own relatives, practise little of real justice and less of impartiality, and so bring ruin on the church. The whole discussion made it evident that church organisation must

grow and not be manufactured, and that gradual improvement must come by patient teaching, wise guidance, and careful control.

The fourth and last meeting dealt with the financial business of "Self-support in the Native Church."

Mr. Macfarlane, Dr. Campbell, and Mr. Jacob Cole spoke at length on the subject. Self-support had repeatedly been brought before the village congregations. The reasons and needs for it were re-stated. The highest reasons were mentioned first. Our Lord had given Himself for us. We were His. Whether rich or poor, our property, therefore, as well as ourselves, belonged to Him to be used for His purposes. Christian people elsewhere acted on this rule. [We wish they did.—Ed.] The Christian people of the village congregations in India, though poor, in proportion to their poverty, not beyond it, should also contribute towards Christian work carried on amongst them. Everything should not always come from England. Each family should give one bottu, a sum between a farthing and a halfpenny, a week. Many should give two or four bottu, but none less. At harvest time also there should be an offering to the Lord of a portion of the fruit of the ground.

Dr. Campbell pleaded for one anna, about a penny-half-penny a year, from each family for the hospital. He said the cost of the maintenance of a bed in the hospital was eighty rupces a year. If every family gave one anna, more than this sum could be raised.

Many others spoke, and many, chiefly agents, made promises of contributions to the hospital of a proportion of their salary and of offerings at harvest time.

In the evening, just before dark, all met together to a communion service over which the Rev. W. Hinkley, of Anantapur, presided, and commemorated the dying of our Lord, in whom and by no other means, Brahman and Mala, European and Asiatic, will all be one.

After the close of the Conference it was felt that our agents, and Christian people especially, must have had their minds opened more fully to understand something of what was required of Christians; but also that too much should not be expected to result from a short series of meetings at which only a limited number of people could attend. It was evident that nothing but patient, prayerful, regular work of preaching and teaching in the congregations, and, still more specially, of daily teaching in the little village schools, could develop the intelligence and spiritual life of our people, and that the duty of the missionary was to remove all impediments and give all stimulus to everything that would help towards natural growth in grace and in the knowledge of our Lord and Saviour Jesus Christ.

G. H. MACFARLANE.



OUR MISSIONARY DISTRICTS.

PEKING (EAST CITY MISSION).

BY REV. GEORGE OWEN.

PEKING means "northern capital," in distinction from Nanking, or "southern capital." It consists of two cities—the Northern, or Tartar, City, and the Southern, or Chinese, City—and is nearly twenty-three miles in circumference. The Northern City was built by Khublai Khan, the grandson of Genghis Khan, soon after his conquest of North China in 1264 A.D. The Southern City was built nearly 300 years later (1543) by the Ming emperor, Chia-ching. The Imperial palace, the mansions of the hereditary princes and nobles, and the Government offices are all located in the Northern City, while the chief business houses are mostly in the Southern City. There are many empty spaces in both cities, especially in the Southern, and the population is not so large as the size of the combined cities would lead one to suppose. It is under a million, though there is room for three or four millions.

The number of officials is something appalling; they simply swarm all over the city. And, judging by the style in which they live, they must be immensely rich. Even

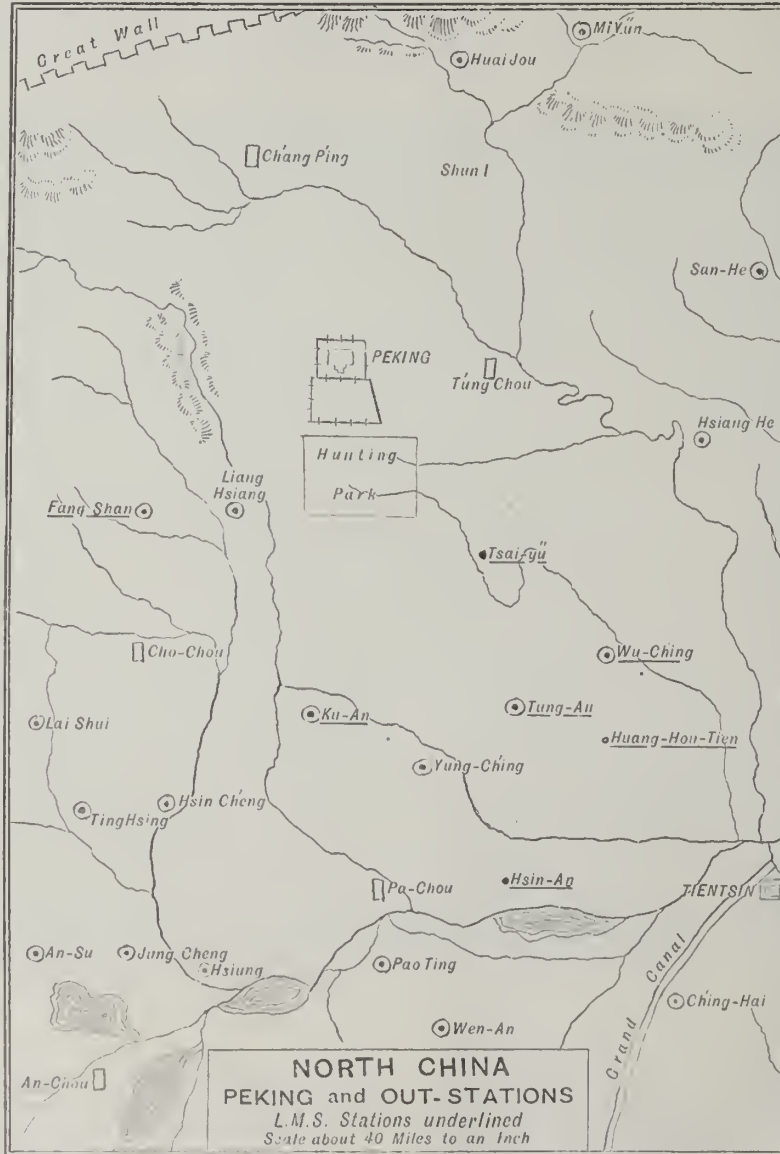
the small officials keep a carriage, and put on a lot of "side." Official employment is the short cut to wealth in China. The pay is small, but the perquisites are great. Peculation and bribery bring a splendid income. A few years of office and a fortune is made.

The London Missionary Society began its work in Peking in 1861. It has now two stations there—one in the East City and one in the West. (Peking is divided for administrative purposes into five "cities" or sections—the East, West, South, North, and Central.) The two stations are about one hour and a quarter's walk apart.

The East City station is situated on the Hatamen great street, which runs right through the Northern City from south to north. It is the busiest street in Peking, and presents a most lively scene from sunrise to sunset. While daylight lasts the stream of people, cabs, and carts never ceases. The situation is ideal for a mission, and affords us splendid opportunities for carrying on our work. That work is varied.

From the first medical work has been a prominent feature of the Mission, and has con-

tributed much to its success. Dispensing is carried on every day, except Sundays, for several hours. The attendance of patients varies with the time of year and with the weather, the daily average for the year being about eighty. The



total number of visits paid by patients to the dispensary in 1897 was 22,398.

The hospital has accommodation for about forty in-patients. Severe cases and all cases requiring surgical treatment are taken into the wards. While in the hospital the patients usually learn a good deal of Christian truth and see something of Christian life, and from among them we get some of our best converts.

A certain number of beds are appropriated to opium patients, and these are generally full. Opium smokers are legion, and probably all of them often resolve to give up the evil habit—*to-morrow*. Some few driven by ill-health or poverty determine to give it up *to-day*, and come to the hospital for that purpose. The process involves three or four days of utter wretchedness and collapse, followed by gradual deliverance from the opium crave. But opium has a great fascination for Chinese, and most of those cured fall again into its toils, unless they become Christians. Faith in Christ is the only sure and permanent cure.

Alongside of the hospital entrance, facing the great street, stands the street chapel or mission hall. It is also the hospital waiting-room. This chapel is open every day, except Sundays, from twelve o'clock till five or six. During the whole of that time preaching or conversation is going on. At first the audience is largely composed of hospital patients, but these gradually become fewer, and their places are taken by others. The chapel is well filled all the afternoon, and is generally packed while the foreign missionary preaches. From 10,000 to 15,000 people hear the Gospel in that chapel every year. It is a great centre of light, and many souls have been born there.

Behind the street chapel there is a women's waiting-room, where women patients are spoken to and instructed while waiting to see the doctor. Those interested go afterwards to the Bible-women's room for further instruction. There are generally also some women in-patients, and these, during their stay in the hospital, are regularly taught. A considerable number of women are also regularly visited at their homes, and taken through a definite course of instruction. A fortnightly visit, extending over two or three days, is paid to a group of villages, about six miles south-east of Peking, for the benefit of the village women and girls. Every Friday there is a women's prayer-meeting and instruction class.

Shortly after the commencement of the Mission a girls' boarding-school was started. It has grown with the years, and has now over forty scholars. They are all the daughters of Christian parents; none others are admitted. They receive instruction in the ordinary branches of a common education, such as reading, writing, arithmetic, geography, and so forth. But the chief aim is to teach them to read and study for themselves the Word of God, and to instruct them as thoroughly as possible in the great Christian verities, and thus to fit them for the life which now is and

for that which is to come. A large proportion of the girls during their school course give their hearts to Christ, and publicly consecrate their young lives to Him. Bright Christian girls mean bright Christian wives and mothers, and bright Christian homes.

The church in the East City has a membership of about 200, and 120 baptized children and young people. There would be many more but for the constant losses through the return of members to their homes in the provinces. A large proportion of the inhabitants of Peking are not Pekingese, but provincials who come to Peking for work or business, and who seldom bring their families with them; they have not come to stay. The members are mostly Manchu Bannermen in receipt of a Government pittance, pedlars or small traders, of whom there are legions in Peking, and working men.

There are two Sunday-schools—one for Christians and one for heathen; the former has about 130 scholars and the latter about 100. There are as many men and women in these schools as children. The native church, with the help of the foreign missionaries, has for several years supported a boys' day school for the benefit of the children of converts living near, and for any of our heathen neighbours who might wish to send their children.

There is also a Christian Endeavour Society, which has proved a useful auxiliary to the church.

(To be continued.)

RECENT RECRUITS.

THE REV. V. A. BARRADALE, B.A., who has been appointed to Samoa, was dedicated to foreign missionary work from his birth. Born at Tientsin in 1874, the son of a devoted missionary of the Society, and the nephew of another of our most honoured missionaries in China, the Rev. J. Sadler, of Amoy, it would have been strange indeed if Mr. Barradale had not wished to be a missionary. His father and mother gave their lives for China after only five years' service, and the last entry in his father's note-book contained these words: "Father, bless my boy, and make him to follow after Thee and to tread in his father's footsteps with a nobler and more conquering tread." Since that time Mr. Barradale has been cared for as a son by his uncle, the Rev. George Sadler, of Bermondsey, who always encouraged and stimulated his missionary enthusiasm. Mr. Barradale was educated at Silcoates and the Bradford Grammar School, whence he proceeded to Corpus Christi College, Oxford, and finally to Mansfield College. While at Oxford he threw himself heartily into various forms of Christian work in the city, especially Sunday-school and Christian Endeavour work. While at Mansfield he was elected student-pastor of the church at Woburn, Beds., where he did excellent work

during his year of office. Such an extended training should make Mr. Barradale's services very valuable at the Malua Institute, where he will probably be located on his arrival in



REV. V. A. BARRADALE, B.A.

Samoa. It only remains to be added that Mr. Barradale was ordained on June 14th, married on June 22nd to Alice, daughter of Edward Radbone, Esq., of Oxford, and sailed with Mrs. Barradale on July 7th.

MISS ELLA E. SHARP was born at Blennerhasset, in Cumberland, but has passed most of her life in Manchester, where in 1892 she became a member of the Congregational Church at Higher Openshaw, under the pastorate of the Rev. R. Sutton. In connection with this church, Miss



MISS ELLA E. SHARP.

Sharp had a Sunday-school class for several years, and for four years was secretary of the Christian Endeavour Society. Miss Sharp has taken the full training of a Board School teacher under the Manchester Board, and has obtained her certificate. Since then a few years have been spent at home

in quiet, conscious preparation for missionary work, and latterly Miss Sharp has been taking a valuable course of training at the Free Church Institute in Edinburgh. Miss Sharp has been appointed to succeed Miss Young at Phalapye, and will sail for South Africa in the autumn.

The REV. WILLIAM EVANS was born at Swansea in 1869, in a home of the type happily still common in Wales—a home in which it could be truly said that the whole atmosphere was religious, and where the duty of seeking first the Kingdom of God was impressed upon the children from their earliest years. At the age of eleven Mr. Evans was deeply impressed by a sermon from his pastor, the late Rev. William Jenkins, of Pentre Estyll, Swansea, and was led to confess Christ and join the church. He threw himself heartily into every form of Christian work, especially in connection with Sunday-schools and the Temperance cause, and when at the age of nineteen he was asked by his present



REV. WILLIAM EVANS.

pastor (the Rev. Penar Griffiths) to consider the claims of the ministry, he felt that the only obstacle was his own unworthiness. After a course at the Gywnfryn Preparatory School, during which he decided to consecrate his life to the work of Foreign Missions, Mr. Evans entered Western College, Plymouth. After a helpful and happy course there, Mr. Evans went to Paris to study French with a view to work in Madagascar, to which sphere he has been appointed by the Board. Mr. Evans was married on June 7th to Miss Maggie Williams, daughter of the Rev. R. E. Williams, of Aberdare, and was ordained on June 20th at Siloam, Pentre Estyll, Swansea. Mr. and Mrs. Evans will sail for Madagascar on August 11th.

The REV. ROBERT GRIFFITH was born at Corwen in 1873. After studying at Bala Grammar School and Bangor University College, he proceeded to a theological course at the Bala-Bangor Theological College. Having been ac-

cepted by the Directors of the L.M.S., Mr. Griffith went to Paris in 1898 to increase his knowledge of French with a view to work in Madagascar. He was ordained at Corwen June 21st, and on June 28th was married to Miss Mary



REV. ROBERT GRIFFITH.

Gertruda Hotchkiss, daughter of Mr. Consul Hotchkiss, of Birmingham, and will sail for Madagascar with Mrs. Griffith on August 11th.

MR. ALBERT L. GREIG was born at Glasgow in 1868. After a distinguished career at school he was indentured to a firm of solicitors, with whom he remained many years, meanwhile attending classes in connection with the Glasgow University. He was converted in 1885, and for the next nine years gave



MR. ALBERT L. GREIG.

much time to Christian work of various kinds, and took a great interest in the foreign missionary work of the Y.M.C.A. In 1894 he went to Central China as an agent

of the National Bible Society of Scotland. It was only the desire for more varied work than that of a colporteur which led Mr. Greig to offer his services to the L.M.S. The Hankow Committee strongly urged the Directors to accept Mr. Greig's offer. Dr. Griffith John wrote: "It looks as if God has given us the very man we wanted for Hunan." Mr. Greig was accepted by the Directors in June, 1898, and since that time has justified the high hopes that were entertained of him.

The REV. F. W. DENNIS was born at Scarborough in 1872. After serving an apprenticeship to the printing trade under his father, Mr. E. T. W. Dennis, he spent two years in business at Leamington, and in 1893 entered Cheshunt College, then under the presidency of Dr. Reynolds. At Cheshunt Mr. Dennis spent five happy and profitable years,



REV. F. W. DENNIS.

and then proceeded to Paris to acquire a conversational knowledge of the French language, the Directors having appointed him to work in Madagascar. Mr. Dennis was first a member of the Bar Church, Scarborough, under the Rev. J. Robertson, M.A. (now of Oxford), and afterwards joined the church at Spencer Street, Leamington (Rev. J. Sellicks). He was ordained at Scarborough on June 5th, and married on June 22nd. Mr. and Mrs. Dennis will sail for Madagascar on August 11th.

A GREAT INGATHERING.—The following brief message on a postcard from Dr. Griffith John will be read with peculiar interest:—"Hankow, May 28th, 1899.—DEAR MR. COUSINS,—Just back from Hunan. We have had splendid journey. No trials of any kind. Baptized 192 persons. Might have baptized hundreds. There are from two to three thousand inquirers in connection with our work in Hunan. Will send particulars as soon as I can.—GRIFFITH JOHN,

TWO INTERESTING MEETINGS AT SHANGHAI.

I.—THE EDUCATIONAL CONFERENCE.

ON May 20th Mr. Bitton sent the following account of this important Conference:—

“During the past week the Triennial Conference of the Educational Association of China has been held in Shanghai. Experts and those interested and engaged in the work of Christian schools and colleges of all Protestant societies at work in the empire have gathered from far and near to discuss matters of interest connected with such work. Delegates were present from Peking, Canton, Hankow, and other far-distant places. Considerable enthusiasm has been evoked by the progress reported, and in the Conference itself much good work has been done. Preparations have been made for the preparation and publication of many urgently-needed works, and an educational magazine, for circulation through all the secondary schools and colleges of China, has been put under way. The work which has been done by the Association in the preparation and translation of books (elementary and advanced) for use in schools is invaluable. The demand for such books grows with the growing demand of the Chinese for Western knowledge and science. In earlier days our own Society had much to do with the Educational Association. Its formation owed much to the proceeds of the books of the late J. A. Wylie, while the London Society’s missionaries—Muirhead, Edkins, Owen, and others—gave practical help in the preparation of books. Latterly it is to be regretted that ours and other English societies have fallen from their high estate in this respect, and by a lack of interest in Christian educational work have given the management of affairs into the hands of the more zealous American brethren. This means a loss of power and prestige we can ill afford to bear. The large majority of papers presented to the Conference, and of the members taking part, were American, and while all rejoice that American societies are doing so nobly this work of Christian education—having magnificent colleges and institutes all over the land—a feeling of regret that our English societies are not equally in evidence (since to them belongs the honour of having been pioneers) is but natural.*

“It is hoped that the next few years will see an international levelling of this form of missionary enterprise. During the labours of the Conference the subjects of day-schools, boarding-schools, women’s work, medical and theological training, received attention. The power of all these factors in the Christianisation of this land was repeatedly emphasised, and the hands of all those who labour in this sphere of the missionary effort were strengthened and their hearts encouraged by the progress reported and by practical help and exhortation given.”

* Out of the 187 members of the Association only five are missionaries of the L. M. S.

II.—A CHRISTIAN ENDEAVOUR CONVENTION.

On May 19th Miss Bovey wrote as follows:—

“Perhaps some of the readers of our CHRONICLE would be interested to know of a very inspiring and enjoyable meeting which we held in Shanghai on Saturday last, in connection with the Women’s Christian Endeavour Societies belonging to the different missions in Shanghai.

“We assembled in the American Presbyterian Mission Chapel at three o’clock in the afternoon. I wish I could adequately describe the gathering. Imagine a pretty little church capable of seating about 250 persons. Over the pulpit was a large silk banner, with the words ‘China for Christ.’ By the side was the banner which belongs to our own London Mission Society, with the words ‘London Mission Christian Endeavour Society.’ At three o’clock, when Mrs. Fitch (an American lady missionary) took the chair, about 100 women were assembled, and a hush of quiet expectancy filled the church. We had been hoping and praying and preparing for this meeting for weeks. The speakers had been selected from the different missions, and were mostly Chinese women, two foreign ladies only taking part. I wish some of the critics of missions could have been present and have heard those women speak. It made a lump rise in the throats of some of us who were present, and a very queer sensation of a mixture of joy and sorrow in our hearts—of joy for their sakes, as we heard them, one after the other, speak for their Saviour, and of sorrow, as we remembered their sisters—and *our* sisters—still in ignorance and misery, living even at the very doors of the sanctuary in which we were assembled. We commenced our meeting with a few moments of silent prayer. We indeed felt that God was amongst us, and that we were on holy ground.

“Whilst on our knees in silent prayer, the tum-tum music of a heathen procession fell upon our ears, and contrasted painfully with the quiet hush within the walls. I think, though, it tended to increase rather than mar the solemnity of the moment, as we looked round and saw those Chinese women on their knees in communion with their Saviour, and our prayers were drawn towards those outside, who know not Him, and are ‘following after false gods.’ Then we sang, ‘Oh, happy day.’ This was followed by short addresses on Christian Endeavour subjects and methods of work. Mrs. Pan spoke for our Society, on ‘Communion with Christ.’ She took for her text those words in Mark ix. 5, ‘Master, it is good for us to be here.’ She urged the women not to forget the clause in the pledge: ‘I promise to read the Bible and to pray every day.’ Then we sang, ‘One there is above all others,’ after which we had several prayers before we dispersed.

“I cannot close this letter without saying a word on the subject that is very near to our hearts just now—namely, our school work. Judging from myself, I think we talk of it by day and dream of it by night. We feel that the young

vines must be tended; and they are so much easier to train than those of an older growth.

"China needs teachers, preachers, Bible-women, colporteurs, whose minds and hearts are stayed on Christ, and who can tell their fellow-countrymen and women, not only that they believe the Christ, but *why* they believe in Him, and *why* they serve Him.

"It is such men and women as these that we are longing to train."

MR. FOONG YOUNG SUNG.

BY ALICE JANE MUIRHEAD.

SOME years ago a Chinese dweller in Japan named Foong Young Sung (Long Life Secured), while lying ill in Yokohama, was brought to the knowledge of Christ by the reading of Chinese and Japanese Scriptures. His life thenceforth was wholly yielded to his Saviour's service. Abandoning all worldly aims, he chose the humble trade of an itinerant lamp-mender, drawing his tools in a little handcart, while at work he would tell of Christ's salvation to all who gathered round him. On Sundays, and whenever he could attend Christian meetings, though always taking a lowly place, his prayers and Bible teachings were helpful to all, and in meetings of mixed Japanese and Chinese his assistance as interpreter was invaluable. When, some months ago, he was stricken with acute internal malady, deep and widespread was the sympathy felt, earnest were the prayers for his recovery. But when he was called away his Chinese name may well have brought home to the many who loved him the Psalmist's consolation, "We asked life of Thee, and Thou gavest him a long life, even for ever and ever."

Very touching and impressive were the funeral obsequies in the Methodist Church, conducted by Japanese pastors, one of whom had composed a metrical account of the departed Christian, which was sung by a young Japanese lady to a native, dirge-like melody, and brought tears to many eyes. Palm branches, floral crowns, and crosses adorned the church, and two large stands of beautiful growing flowers were the tribute of "Chinese Christians to their Chinese brother."

We think that God's missionary servants in the Far East need not be discouraged, many though their disappointments be, while such trophies of redeeming grace make manifest how truly in our "one Lord" all are one.

It will be remembered that Bishop Tugwell, of the Niger Mission, was recently threatened with prosecution for libel on account of certain strong statements he had made on the subject of the liquor traffic in Western Africa. It is satisfactory to learn that the proceedings have been withdrawn. The Bishop deserves the thanks of all temperance workers for his brave and outspoken utterances.



CHINA.—The Rev. Arnold Foster, B.A., has felt compelled to decline the position of Principal of the new Divinity School at Hankow, and has decided to give himself to the work at Wuchang.—A recent mail from Amoy has brought the sad intelligence of the sudden death by plague of one of the best of our native Chinese pastors, Pastor Tan. For many years associated with Mr. Sadler in his North River work, he has for the last nine years lived and laboured in Chiang Chiu, both in the city church and in those in the country districts. He has also done splendid service in the hospital as preacher and general superintendent of the clerical work, a true and reliable right-hand man both to Dr. Fahmy and his colleagues.

INDIA.—The Foreign Secretary's appeal for bicycles for itinerating missionaries in India is warmly supported by the Rev. A. A. Dignum, of Salem. Mr. Dignum spends from 150 to 170 days in camp in the course of a year, and probably covers 3,000 miles on his "wheel." When there is another bicycle to spare he would be glad to replace the one he now uses.—The Rev. Otto Stursberg writes from Berhampur: "I also am sighing for such a means of locomotion. How many places I could get at then with comparative ease that now can only be visited at long intervals, and after careful planning!"—Mr. G. Subramanian Iyer, ex-editor of the *Hindu*, who visited England three years ago to give evidence before the Royal Commission appointed to inquire into Indian finances, and who is one of the leading reformers in the Madras Presidency, lectured recently at Salem on "India and England," Mr. Dignum presiding. The lecturer said it was impossible to revive Hinduism. He also asserted that caste was losing its influence in the country.—The Rev. G. M. and Mrs. Bulloch, and indeed the whole Christian community at Almora, are mourning the sudden death of Miss Beatrice Bulloch, who was giving herself with such earnestness and promise of success to Christian work.

AFRICA.—The harvest in the district of Molepolole has again failed, and the whole tribe seems ready to break up from hunger. On the other hand, there has been a plentiful harvest in the Phalapye district.—The Rev. E. Lloyd writes that men at Kanye continue to express their desire to live Christian lives, and to join the catechumen's classes. "Formerly the women far outnumbered the men in coming out from heathenism to join Christ's Church. But to-day there seems to be as many men as women. I am astonished not only at the number of men, but at the individual men, who are daily coming to me on this subject. Some of these would be the last that one would expect to desire to be Christians. May God grant that the hearts and lives of these men may be touched by the Spirit of God."

KALO AND HULA.

BY REV. R. WARDLAW THOMPSON.

THE Kemp-Welch River, near to the mouth of which Kalo is situated, is a fine stream, which has a long course among the hills, and apparently has its source not far from that Mount Douglas which we want all the friends of the Society to know as the site of the proposed first advance into the interior. Kalo is not actually on the river, but on a creek on the west side of it. We found the river coming down in strong current, and apparently in

Kalo an unenviable notoriety in the history of the New Guinea Mission. As we stood listening to Mr. Pearse's description of the locality and the scene, and trying to imagine it, a number of native women came across, laden with food which they had been to their gardens to fetch, and we learned that the village was almost deserted at present on account of the preparations for the great annual heathen feast. The village is a large one, having 190 houses and a population of more than a thousand. The houses were certainly among the largest and finest we saw in New Guinea. They were not like the huge communal



HOUSES AT KALO.

flood, as the result of recent rains, but our *John Williams* crew pulled the ship's boat across the bar and up stream without much difficulty. We soon turned out of the current into the sluggish waters of the creek, and thought of malarial fever and other evil things as the boat was poled up its narrow and almost stagnant waters, amidst a dense undergrowth of vegetation, to the furthest point to which she could be got, and where we landed on the slime of a bank of clay. A considerable clearing was being made at the point where we got ashore, and we had no difficulty in making our way along the bank to the spot which has given

places we saw on Kiwai Island, each of which was the home of a whole village, but were what might be described as good family houses, and furnishing accommodation for a large family. They were raised above the ground, on very substantial posts, to a most unusual height. The platforms of many were fully 15 feet from the ground, and the house rose 15 or 20 feet above that. As the space between the posts was quite open, this gave them a very peculiar appearance. Some were very long and broad, as well as high. One which we had the curiosity to pace was fully 90 feet long. There is a resident native teacher

and a church. The teacher seemed a capable young fellow, but the condition of the church building bore out his statement that the people of Kalo were not nearly so responsive to Christian teaching as those in many other places. The indications of preparation for the approaching feast were unmistakable in the enormous piles of native food heaped up or hung up on posts in front of the houses of the sorcerer and the chief. The native idea of a feast is evidently "plenty to eat, and eat until it is finished." The neighbouring villages come to share in the festivity, and then return the compliment by following the good example. So many were away at their plantations that even the crowd of children which usually followed us merrily was

standing this, we thoroughly enjoyed the walk on account of its novelty. The vegetation in some parts was rank in its luxuriance, in other parts one might have imagined oneself looking upon some fair scene in a park in England or Scotland. The flowers on the trees and climbing plants were many-hued and lovely, and numberless cockatoos, parrots, paroquets, bee-eaters, and other birds of brilliant plumage flitted about.

The teacher at Kamali was a Rarotongan named Lutera. His house is fortunately about half a mile from the native village, and is surrounded by a good garden. He is a man of taste, and has planted in the garden round his house a number of lovely crotons, whose richly-coloured and varie-



CHIEF'S HOUSE AT KALO.

strangely absent. Under such conditions it did not seem advisable to stay very long, so, after spending half an hour with the native teacher at his house, we moved on to a small village named Kamali, where we were to stay at the teacher's house for the night. There is no twilight in New Guinea, so that travelling has to be finished by sunset—*i.e.*, about six p.m. Late as it was, it was intensely hot, and though we were walking parallel with the coast, we were completely shut off from the sea-breeze by the native gardens and the dense fringe of high trees beyond them. Moreover, as we went along the native path through long grass or among the trees, we stirred up all the mosquitoes in the district, and soon were tormented past endurance by their fierce and ceaseless attack. Notwith-

gated foliage form a most striking and effective ornament of the place. Many of the wooden houses erected by and for the teachers startle the visitor at first by their size and surroundings, but they are after all very simple and inexpensive places, and it is pleasant to find the path from the gate to the door well kept, and pretty shrubs, such as the croton and the hibiscus, planted for the sake of ornament. Nearly all the houses are on one plan—an oblong single-storied building, sometimes entirely surrounded with a verandah, at other times having a verandah at the back and front. Two-thirds of the interior is given up to one large room, the other third is divided into two rooms, each of which opens into the large one. The large room is the place of reception, and is often used for a day-school. The greater part of the

room is entirely destitute of furniture. At the end nearest the smaller rooms there are, probably, a table and a couple of home-made sofas or settees, over which are thrown the pride of the house, cotton patchwork quilts of startling designs in turkey red and white. The two smaller rooms each contains a large fourpost bedstead, also home-made, completely covered with white net mosquito curtains. Wire-woven spring mattresses are as yet unknown luxuries. Their places are taken by native mats, laid over a netting of cocoanut fibre cord, which in that climate make a cool and suitable bed. These beds are kept for the entertainment of visitors, the family usually sleeping on the verandah or in the small cook-house at the back. I have referred before to the hospitable spirit of the native teachers. Lutera was no exception to the rule, and he and his good wife exerted themselves to the utmost to make us comfortable.

It must be hard work for some of these teachers to keep steadily on at their posts. This good man has to labour in a village which is strongly heathen, and which is not helped to be less heathen or more serious by the fact that it contains the house and the native wife of an Englishman who is said to have similar domestic establishments elsewhere. There are *six* Christians in the village, and Lutera has about twenty children in his little school. After our evening meal these children came in with the teacher, and we heard them read and had worship with them. Then we retired, eager for rest, but, alas, not to sleep. It was a lovely moon-light night, and the annual feast was on in the neighbouring village; the temptation to have a dance was too great to be resisted by the gay folk. They did not invite the strangers to join them, which was perhaps fortunate, as we had not our dress clothes with us. But we heard the band as well as if it had been next door. Never before had I any idea of the marvellous power of the New Guinea drum. If it had half the effect upon the dancers which it had upon me, it must have been invaluable as a stimulant to exertion. The dreary tum-tum, tum-tum; tum-tum, tum-tum; tum-tum, tum-tum, kept steadily on all night. There did not seem to be even an interval for supper. The last time I looked at my watch it was 4.30 a.m., and the tum-tuning was still going on.

We left Kamali soon after 6.30 a.m., as we had about three and a half miles further to walk to Hula, and we wished to get there before the heat became too oppressive. On the way we had arranged to call upon another teacher, a young New Guinean, at the village of Papaka. We found him and his wife, a bright, sensible-looking young couple, rejoicing in the luxury of a new house which was not yet quite finished. The scholars in his little school, or so many of them as were not away at the gardens with their parents, preparing for the annual feast, assembled at the teacher's house, and we heard them read. They also intoned the Commandments, saug, and then repeated the Lord's Prayer. Then after a few words of encouragement and joining in worship we went

on again to Hula. This was one of the earliest places chosen for the residence of a European missionary, and the Rev. T. Beswick settled there in 1879. When we saw the place we felt very sorry for our friend Mr. Pearse that the exigencies of the mission work had made it advisable to remove the Kerepunu missionary from Hula, with its ample space, to his present cramped and crowded quarters. It is a large and important village, the greater part built on piles some distance from the shore. The present chief, Tenia, is a man of considerable force of character and a deacon of the church. He is trusted by the New Guinea Government, and holds office under them as a local magistrate or justice of the peace. The people are great fishers, and carry on a considerable trade in turtle shell. They have erected a large and substantial place of worship, quite ecclesiastical in its lancet-shaped windows and its pulpit, and quite civilised in its boarded floor. The native teacher, Itama, is a Rarotougan, and is one of the strong men of the Kerepunu district. He is a man of fine physique, and of more than the average energy and ability, who is evidently exerting a very strong and useful influence. We arrived at 8.45 a.m., and received a very hearty welcome from Itama and the chief, who with pardonable pride took us to see their handsome new church before we reached the mission-house. After we had washed, and while we were waiting, with such patience as an early start and a healthy appetite would permit, for our breakfast, we heard the sound of singing, and being summoned to the door, saw a long procession entering the gate of the mission compound. There were the members of the church and the children of the school coming to welcome the visitors. They were headed by their chief, and every one was carrying some small gift of food, a couple of yams, a few bananas, a cocoanut or two, or a stick of sugar cane. When they reached the house these gifts were all piled on the verandah for us "that we might have a little food for our journey." Of course, we had to shake hands with each of the kind donors, big and little. Then the crowd managed to squeeze themselves into two sides of the broad verandah, squatting down as tightly as they could pack, and we were expected to examine the school. Fortunately, in New Guinea, as yet this does not require any serious mental exertion, the test of proficiency being simply the power to read the New Testament. Itawa had 102 readers in his school, nearly all of whom were present. We heard each read a verse or two, and by dodging about, so that no one should know who was to read next, we were able to test them fairly well. With scarcely an exception they acquitted themselves very creditably. After the examination was over, the inevitable speech-making followed, and the meeting ended with prayer. By this time each of the visitors had come separately to the mental conclusion that if his companions did not get something to eat they would faint. In pursuance of this kindly thought we all found ourselves moving with alacrity into the house. After breakfast Tenia and others brought us some curios, the good-byes were said, and we found our boat waiting to row us off to the *John Williams*, which was lying-to outside the reef, a couple of miles away.



THE SOUL'S RE-BIRTH. By the Rev. Robert Tuck, B.A.
London: Partridge & Co. Price 1s.

THIS is hardly a "book on missionary topics," but we are glad to have the opportunity of commending it to missionaries. It is an attempt to provide a successor to the famous "Anxious Inquirer" of John Angell James. Mr. Tuck is a wise and capable guide, and writes with much simplicity and directness, making frequent use of Bunyan's great allegory for his illustrations. Missionaries will not easily find a better book to place in the hands of inquirers and young converts, especially in China and India. Our only cavil is at the price of the book, which should have been 6d. But it can be had direct from the author (32, Westbourne Road, Forest Hill, S.E.) for 10d., post free to any part of the Postal Union; and perhaps special terms could be arranged for quantities.

CHRISTIAN MISSIONS AND SOCIAL PROGRESS. By the Rev. J. S. Dennis, D.D. Vol. II. Edinburgh and London: Oliphant, Anderson & Ferrier; pp. 486; many illustrations. Price 10s. 6d.

THE first volume of this monumental work dealt with the social evils of the non-Christian world and the hopelessness of any great improvement apart from Christianity. The present volume is concerned with the contribution already made by Christian missions to the social progress of non-Christian peoples. The third and final volume is to continue the same subject, and is to contain valuable appendices of statistics, bibliography, &c.

Social progress in the case of degraded races must necessarily be slow. Christianity has to begin by making its own new environment, first through the creation of a new type of individual character, and then through the formation of a public conscience—a Christianised public opinion. Contributing to this end we find educational and literary work, medical and charitable enterprises, the influence of the personal example of missionaries and converts, and the introduction of new ideas of patriotism and civic responsibility. Abundant evidence is brought forward to prove that in all these ways Christian missions are exerting a powerful and most beneficent influence in every quarter of the globe. Dr. Dennis justly reminds us that in considering the social results of Christian missions "we must always return with emphasis to that consummate and crowning feature of their influence—their capacity to produce Christianised manhood. This individual product is the essential and ultimate basis of an ideal social status."

The actual social results already achieved by missions are set forth in considerable detail, under such headings as "Re-

sults Manifest in Individual Character" (purity, industry, self-respect, &c.), "Results Affecting Family Life," "Results of a Philanthropic Tendency" (suppression of slave trade, abolition of cannibalism and torture, famine relief, care of orphans, medical work, &c.), "Results Tending to Develop the Higher Life of Society" (educational, industrial, literary), and "Results Touching National Life and Character." This will give some idea of the ground covered by Dr. Dennis's labours. The book is a storehouse of information. It ought to be in every missionary library, and will be invaluable to all who speak or write on missionary questions.

CHENNA AND HIS FRIENDS. By the late Rev. Edwin Lewis, of Bellary; with a Memoir of the Author. With Portrait and eight Illustrations. London: The Religious Tract Society. Price 2s. 6d.

WE hope to give a more extended notice of this book next month. At present we simply call attention to it, in order that friends may buy it to read on their holidays. Edwin Lewis was one of the finest missionary evangelists who ever worked in India, and this little book, in the form of an interesting story, gives a faithful picture of his life and work. Those who will be wanting books for Sunday-school prizes or missionary gift-books during the coming season should make a note of *Chenna and His Friends*.

PRIZE-WINNERS IN THE MISSION SCHOOLS.

WALTHAMSTOW HALL, SEVENOAKS.

THE prize kindly given by J. C. Carter, Esq., has this year been awarded to Dora Price (India), as senior student. The Hannah Phipps Tyler Prizes, awarded on the results of the Cambridge Local Examination to the first two students in each division, have been gained by—Senior Division: E. C. Cousins (Madagascar); A. E. Thomson (India). Junior Division: A. Brown (Africa); M. Hacker (India). Preliminary Division: D. Soothill (China); E. Heberlet (India). The Lower School Prize was awarded to G. Brown (Africa). Prizes were also awarded for distinctions won in the Cambridge Local Examination to E. C. Cousins, A. E. Thomson, J. Herberlet, A. Brown, M. Hacker, F. Wookey, M. Slater, G. Hutchinson, D. Soothill, and E. Heberlet.

SCHOOL FOR SONS OF MISSIONARIES, BLACKHEATH.

The Mark Clark Memorial Prizes are awarded to (a) all boys who pass the Matriculation Examination of the London University in the Honours Division, or in the First Division; (b) all boys who pass the Junior or Preliminary Local Examination of Cambridge University in First, Second, or Third Class Honours; (c) all boys passing the Junior or Preliminary Local Examination who gain the mark of distinction in any subject. In the London Matriculation, three boys passed in the First Division—A. G. Helm, E. Rowlands, and J. A. Hadfield. In the Cambridge Junior

Local Examination, five boys obtained Third Class Honours—A. B. Griffiths, W. G. Elliston, A. E. Huchett, A. W. James, and G. G. James. In the Cambridge Preliminary Local, two boys obtained First Class Honours—W. F. Rowlands and F. G. Wookey; and two boys obtained Second Class Honours—H. J. H. Sibree and T. B. Dixon.

It is interesting to observe that in addition to the L.M.S. the following missionary societies are represented in the list of prize-winners—Welsh Calvinistic Methodist, China Inland, and Baptist.

FROM THE SECRETARY OF THE WATCHERS' BAND.

DURING this holiday month many Watchers will be away from their homes enjoying sea breezes or the delights of the country. I have heard of certain Watchers who, while attending the services of a seaside church, found out the W.B. secretary, and, by showing a little kindly sympathy and mutual interest, left behind them a distinct feeling of encouragement and a fresh determination to pray "yet more faithfully" for the great work. *Verbum sat sapienti.*

SOME of the Watchers' Band reports from our colonial secretaries have lately been received. The report for Victoria, presented by our good friend Mrs. Morison, is delightful reading. There are now sixteen branches, with 350 members, in the colony—an increase of three branches during the year. It testifies to "progress in desire for a more active, practical missionary spirit in our churches, and a willingness to take suggestions as to fresh methods for advancing the missionary life of the church." The report suggests nine ways for trying to secure a still greater interest in the work of the L.M.S. First and foremost, it emphasises the vast need there is for meeting together for prayer. "In the pressure of the other work in the church, united prayer is very apt to be thrust on one side. Committee meetings for general work abound, but prayer-meetings are few." The concluding words are as follows:—"One of the best ways of securing the interest of our churches and Sunday-schools would be the sending forth of missionaries from our own ranks. We are missing grand opportunities for widening our interests by our lack of enterprise and definiteness. It is now eight years since we sent a missionary to the field from Victoria. Surely there is something wrong here! 'Pray ye, therefore, the Lord of the harvest, that He will send forth labourers into His harvest'; but let us not be slack in doing our part by giving of our time and thought and energy to the opening out of fresh and more aggressive methods of work in our colony of Victoria."

NEW BRANCHES.

Branch.	Church.	Secretary.
Bradford ...	Ryan Street ...	Mr. Edwin Bolt.
Openshaw ...	Gresham Street ...	Mr. John Morris.
COLONIES.—VICTORIA.		
Melbourne ...	Collins Street... ..	—
Williamstown ...	—	—
North Fitzroy ...	—	—
NEW SOUTH WALES.		
Manly ...	—	Miss Richards.

THE following corrections should be made in the List of Missionaries:—

Page 3.—Miss Haskard, of Bellary, at home.

Page 5.—Mrs. Stevens, of Canton, at home. Mrs. H. D. Stevens, of Hong Kong, at home. Rev. E. Box, of Shanghai, at home.

Page 6.—Dr. and Mrs. Eliot Curwen, of Peking, at home. Dr. and Mrs. Lavington Hart, of Tientsin, at home. Rev. A. D. and Mrs. Cousins, of Wuchang, at home.

Page 7.—Mrs. Howieson has gone to Hankey. Rev. J. and Mrs. Good, of Kanye, at home. Rev. J. Richardson (late of Madagascar) has gone to Khama's School, in Bechuanaland. Mr. A. J. and Mrs. Gould have been transferred to Matabeleland. Mr. A. D. and Mrs. Purves are now stationed at Fwambo.

Page 8.—Rev. T. T., Mrs., and Miss J. Matthews, of Ambatonakanga, at home. Mrs. Sibree and Rev. W. E. Cousins are coming home. Rev. R. Baron has gone to Antananarivo. Rev. P. G. and Mrs. Peake have returned to Ambohimanga. Rev. J. and Mrs. Peill, of Ambohimanga, are coming home.

Page 9.—Rev. A. S. and Mrs. Hockett, of Fianarantsoa, at home. Rev. D. D. with Mrs. Green has returned to Fianarantsoa. Mrs. Collins, of Ambohimandroso, at home. Rev. F. and Mrs. Dennis, Rev. R. and Mrs. Griffith, and Rev. W. and Mrs. Evans have all gone to Madagascar as new workers.

Page 10.—Rev. E. Pryce-Jones (late of Madagascar) has gone to Jokea, New Guinea. Rev. V. A. Barradale, B.A., and Mrs. Barradale have gone to Samoa as new workers, and Miss Moore has returned to Samoa.

JESSIE M. BALGARNIE.

SOME WORK IN ANTANANARIVO.

BY MISS CRAVEN.

IN Antananarivo we have two girls' schools. One of these, the Girls' Central School, has been established for many years, and several hundreds of girls have passed through it. Begun in a private house it soon had to be removed to a temporary rush building, and thence to the schoolroom vacated by the Normal School for Boys until the building which it now occupies was completed in 1893.

Let us enter by the principal door. We find the large hall bright with Scripture and other pictures; four or five classes are at work there, the gallery gives room for two more, and the six classrooms are all in use. Some of the girls look up as the visitor passes along, but work goes on with hardly any interruption—writing (the examples are in French) in one class, geography in another, French in some, and Scripture in others. In accordance with Government regulations we teach French for some time each day, but this has never interfered with Scripture lessons, and the closing lesson each week throughout the school is from the Bible. Come with me into the gallery and watch the infants settling into their places for this last hour. Note the answers given as I question them on the previous lesson, and the earnestness with which they listen to the new one and find out what there is in the picture hanging in front of

them, and you will not doubt that Bible stories are as attractive to brown as to white children. God grant that the seed thus sown may bring forth much fruit, and that many of these little ones may, in their turn, become messengers of the Gospel.

The Malagasy are not great students or close reasoners, but they are intelligent and observant. Being clever with their fingers we find many of our girls become good needlewomen, and drawing is one of their favourite lessons.

The other girls' school is much more recent, and the teaching not so advanced. The classes are distributed in three different buildings, rendering the work of the superintendent rather difficult.

We will now pay a visit to a room in the compound of the Principal of the College. It is small, but clean and bright, and furnished with desks and maps. The women gathered here are the wives of the College students. Many of them come from country districts, and have probably forgotten most of what they learnt the short time they were at school. The task of teaching them is, therefore, no light one, especially since the liberation of all slaves has made it impossible for them to leave their children at home. The lessons of the mothers are interrupted by the cries of the little ones, and often the teacher, too, has to stop and try to find something to pacify them. All, however, are not dull and ignorant, and it is often a pleasure to turn from those who are to others who are brighter, and who are wishful to learn, so that they may help their husbands when they begin their work as evangelists.

Bible and sewing classes for women in town and country cannot now be so well attended as formerly, the women having to spend much of their time in cultivating their rice fields and in other money-earning ways. But the children can still be gathered together in large numbers.

The primary schools are now under the care of the Paris Missionary Society, but the L.M.S. continue, where possible, the teaching of sewing and Scripture, and some of the ladies go out every week to one place or another for this purpose.

Bible-women have not been much employed. There are, however, several who go three or four days each week into the homes of the people, and there strive by reading, prayer, and conversation to lead the inmates to Christ. Once a month the women bring a report to the missionaries who employ them, and thus have an opportunity to consult with them about the work and to join with them in prayer. One of their greatest difficulties, which, indeed, is felt by all Christian workers, is the readiness with which the people assent to all that is said to them about their need for repentance and forgiveness. What would we not do to bring home to them their individual sinfulness, and to open the way to lead them to a Saviour who is willing and able to cleanse from all sin.

The most recent work in Antananarivo is the war against

intemperance, and is carried on by a Malagasy as well as by a European branch of the World's Women's Christian Temperance Union, but an account of this may well be left for another opportunity.

Such is some of our work, but who shall measure the influence of the Christian homes of our missionaries or of those Malagasy who have consecrated themselves to Christ? The work is there; the influence, too, is there. Paul plants, Apollos waters; but it is God who gives the increase. Do not neglect, dear friends, to join your prayers with ours that the Holy Spirit may work mightily amongst us, so that there may be a steady ingathering into the Church and a constant strengthening of those already there.



SWEDISH MISSIONS.

BY THE REV. C. J. ENGVALL.

THE Swedish Missionary Association, which is a union of the free churches in Sweden, resembling in church government mostly the Congregational churches in Great Britain, held its twentieth annual meeting in Stockholm last June. This society, which was formed for carrying on home and foreign missions, has had a wonderful development in every way. About 1,000 churches, with a membership of at least 90,000, are united with the Association, and the number is increasing every year. At the Convention this year thirty-seven churches were received into the union.

The income for 1898 was £13,540, and the expenditure £12,100. Of this sum about £9,000 has been spent on foreign missions. The most important sphere of the Swedish Missionary Association is still its mission on the Congo. This mission was commenced in 1881 in connection with the old Livingstone Inland Mission, and has, in spite of all difficulties, been most prosperous. The first missionary, the writer of this article, had to return home in a very short time, on account of the climate; and this present year has been a very trying one. In less than six months seven missionaries have died. Reinforcement is, however, just now being sent out.

The S.M.A. has on the Congo five stations, one having been opened last year. There are forty-two out-stations where regular mission work and schools are carried on, twenty-four European workers, and fifty-six native ones. Two hundred and seventy were baptized last year, and the church members numbered 903.

An extensive educational work is done. There are now fifty-one schools, with 1,579 scholars, being an increase during last year of seven schools and 420 scholars. There is also medical missionary work done. At Diadia 4,500 patients were treated. From the other stations no statistics are given. To the mission work the native Christians gave in collection £25. Besides the direct mission work, a great deal of manual labour—such as building, agriculture, and

household work—has been done. At one station 14,000 bricks have been made for building a new schoolhouse.

In the Mission's printing-house at Londe they have been very busy. Last year an arithmetic was published, a new edition of 6,000 of Bible history, and 4,000 copies of the Epistle to the Romans. Of the monthly paper, *Minsamu Micyenge*, which is very popular amongst the natives, 650 copies have been printed; and of a Kifioti almanack 400 copies, besides a great deal of smaller matters.

Courses for training native evangelists have been held. The last one at Mukimbungu, September to November, 1898, was attended by seventeen natives. The subjects taught, besides Bible knowledge, were church history, mission history, arithmetic and grammar, natural history, geography, singing, &c.

In the East of China the S.M.A. has three stations, Wuchang, Ichang, and Shasi, with ten missionaries and some native helpers. One of the missionaries writes: "This year has been one of the best. All societies can rejoice over having received great blessings in their work." The work has included schools, distribution of books, evangelical and medical work. The schools have been well attended, and more children have applied for admission than the missionaries have been able to receive. About 16,000 copies of larger and smaller books have been spread amongst the people. The church members at the three stations are eighty-three. Lungpu, where a few years ago two Swedish missionaries were murdered, has been visited by the missionaries, and a native worker and the missionaries themselves hope before very long to be able to settle down amongst this poor, ignorant people.

In the West of China the S.M.A. has two stations, Carschgar and Yarkand, with seven workers. The work here was commenced lately. One of the missionaries has made a translation of the Gospels into the Caschgar dialect, which the British and Foreign Bible Society has printed, and he is now translating the Epistles.

Besides the work on the Congo and in China, the S.M.A. carries on missions in Russia, in Algiers (North Africa), missions to the Jews by Dr. J. E. Nyström, a sailors' mission in London, and in the North of Sweden work among the Laps.

The Home Mission has also been richly blessed by the Master, and there have been revivals in many places. The S.M.A. can, therefore, with great joy and thankfulness to the Lord look back upon the last year, saying: "The Lord has done great things for us, whereof we are glad."

THE Wesleyan Missionary Society means to have its share in the evangelisation of Hunan. The Wuchang District Synod has decided to commence work there forthwith, and already a band of *Joyful News* evangelists have preached the Gospel across the border.



Notice to the CHRONICLE'S "Own Correspondents."—
The Editor wishes hereby to thank Missionary Correspondents for facts sent for this column of the CHRONICLE. Perhaps no part of the magazine has proved more useful and stimulating to members of the Watchers' Band and C.E. Societies. Will all missionaries kindly keep this column in mind, and jot down and send to the Editor post-card and other notes of current events in their work? By so doing they will help many.
Intelligence should be posted so as to reach the Editor by the 10th of the month preceding the new issue.

CHINA.

EVERY month we receive fresh evidence of the fact that the native church in almost all our fields of labour is gradually being awakened to the duty and privilege of self-support. The difficulties are often great, and progress is necessarily slow, but our missionaries are doing their duty in urging the matter on the attention of the native Christians. This month Mr. Wells writes from Canton: "I might start work at several openings in Poklo, but am endeavouring to get the churches to do something towards self-support. I tell them that if they will support themselves we can take advantage of the new openings, but that I do not like to appeal to the Society for more funds at present. In Poklo city they give a great deal more than they did four years ago, but for some time past the money has gone towards building their chapel, and I fear that it may take some years longer before they clear off their debt of £60."

MR. J. B. GRANT, of Peking, writes "LIKE PULPIT of a difficulty with which most of our LIKE PEW." missionaries at one time or other find themselves confronted—the difficulty of obtaining trustworthy native workers. "The helpers hitherto employed," says Mr. Grant, "have been chosen far too much on account of their preaching abilities, while the more important question of their Christian life has been overlooked. Since settling here it has been one long struggle to raise the standard of Christian life among the native preachers. It can hardly be wondered at that the spiritual life of the churches is so low when the teachers themselves are mere talking machines, void of any higher purpose than that of making a living and pleasing their employers."

OF the work at Tung An Mr. Grant is able to report hopefully. "In Tung An himself," he writes, "I am able to report a very decided improvement. It is unfortunate that people are always more or

less prone to judge mission work by statistics. Judged from the numerical standpoint, Tung An has gone down, but the church is in a much more healthy state than it was. For some weeks at the beginning of the year the street-chapel used to be open for preaching on market days only; now we get a fair number of attentive listeners daily. Dr. Smith has opened a dispensary at Tung An, which he attends three times a month, and so helps on the good work. Already this year I have been able to open up two new out-stations. Thus the year has so far been one of real progress all round."

THE *Peking and Tientsin Times* of April 8th contains an appreciative leading article on the work of the L.M.S. hospital at Tientsin. We are glad to be

able to reproduce the following extract for the benefit of English readers:—"Work amongst such people must of necessity be attended with much that is disagreeable and repellent to every sense, but the joy 'knowing no bounds' of those to whose blind eyes sight has been restored, and of those others whose sufferings have been relieved, cannot but afford some recompense for the skill and untiring devotion without which such results are not arrived at. An important fact in connection with this hospital, not to be overlooked, is the great boon it is to many of us who from time to time find ourselves with injured or sick native employees on our hands. In sending such round to 'Si-tai-fu' (Dr. Smith) we know we are doing the very best we can for them; and, if upon no other grounds, this institution merits all the financial support we, as a community, can accord it. Its presiding genius is not much *en évidence* amongst us, his life being a very busy one, but it may afford him some encouragement to know that he and his work command our sincere respect and sympathy, and that, like dear old McClure, of 'Bonnie Briar Bush' celebrity, we esteem him 'an honour to his profession.'"

INDIA.

ON June 20th God called to Himself one for whom we had hoped a long and useful life, Beatrice, daughter of the Rev. G. M. Bulloch, of Almora. Only three months ago we had the pleasure of chronicling Miss Bulloch's striking success in the Allahabad University examination, and for many years we had heard from time to time of the earnest and devoted way in which she was throwing herself into many forms of missionary work. "Her work in the Girls' School brought

her into close contact with the girls, many of whom she yearned over and pleaded with to come to Jesus. The smaller boys simply doted on her, notwithstanding the severe drill she put them through every week to learn their golden texts. The lepers, among whom she had a class for the women, are mourning with an inconsolable mourning over their 'beloved Miss Sahib.' At the funeral the graveyard and the hillsides all round were covered with mourners, Christian and Hindu, European and Asiatic, and the grave was loaded with tokens of sorrow and regard." It is a good record for one so young. Miss Bulloch's work was done in such a gentle and attractive spirit that her loss will be keenly felt in all the Mission circle at Almora. Our sympathy goes out to the bereaved parents; at the same time we count them honoured that they have a daughter who has left so fragrant a memory behind her, and who has been called so soon to her Saviour and her reward.

THE South Indian Missionary Association has decided to prepare a Tamil hymn-book for the use of all denominations. Representatives of six missionary societies have been invited to undertake the preparation of this important work, and our own Society will be worthily represented by the Rev. William Robinson, of Salem.

MADAGASCAR.

THE Rev. W. E. Cousins, whose resignation, after twenty-seven years of service in Madagascar, has recently been accepted by the Directors, writes: "I am glad to have been here during the trying times from 1896 onwards, because I see now, as I am leaving, how wonderfully many of our difficulties have been removed, and how much more hopeful our prospects are. The prevailing note, just now, notwithstanding many things that still try our faith and patience, is one of thankfulness and hope. God's work in Madagascar is not to be overthrown; and we of the L.M.S., who have had the honour of being pioneers, and others who have entered the field more recently, will still have much good work to do for the honour of Christ's name in this land."

THE Rev. T. T. Matthews, Mrs. Matthews, and their daughter, left Antananarivo on May 23rd. Just before leaving Mr. Matthews issued another volume of sermons. This is the eighth volume he has published during his missionary career, and he has circulated altogether 60,000 copies of his sermons. He has also finished the translation of a small book on "Sin and Salvation," by Dr. John Laidlaw, of the New College, Edinburgh; and he has in the press a translation of Hodge's "Outlines of Theology." Mr. Matthews has all the Scotch

love of theology, and has exerted himself to supply books likely to be useful to evangelists, pastors, and theological students. Another small book, also issued by Mr. Matthews recently, contains a history of the Covenanters and of the Camisards. The latter, giving, as it does, a history of the persecutions endured for so many years by French Protestants, is peculiarly suited to the needs of our people just now; and it is well they should know that the French missionaries who have so happily come to their aid are the descendants of men and women who nobly bore long and terrible persecution for the sake of Christ and His Gospel.

SOUTH SEAS.

WE were able to announce briefly in last month's "Personal Notes," that the girls RETURN FROM MALNA to Papauta, after two months' EXILE. Happily, Miss French is able to report that no great damage has been done to the Mission property, except that some school materials have been stolen, and the plantations robbed of most of their fruit. "Though the girls have lost many of their things they are cheerfully accepting the inevitable, and, with their usual lightheartedness, seem forgetting all but the bright side of things. Altogether things are by no means so bad as they might have been." Miss Jolliffe drops a hint which may possibly throw light on the girls' cheerfulness: "We were afraid the girls might think it their duty to accompany their relatives to the war. But in Malna we were almost out of the sound of battle, and the girls were quite content to settle down and receive polite attentions from the students."

NEW GUINEA.

THE Rev. F. W. Walker has organised A NEW INDUSTRY. an extensive coconut industry at Milne Bay, which promises to be very successful. In one village alone more than 10,000 nuts have been planted. "The first thought of the people," says Mr. Walker, "is to show their gratitude to God for their new prosperity by giving an increased subscription to the work of the Mission; they are now ambitious for every adult to give five shillings, and every child one shilling." Mr. Walker pleads that the South Sea trade should not be left, as it so largely has been, in the hands of godless and immoral men. "When Christian capital and Christian labour organise themselves on principles which are at once avowedly Christian, and sound financially, and begin to co-operate with the Christian forces at present engaged in spreading Christ's kingdom, then, and not till then, we may hope to see nations born in a day, and the recognition of Christ as the one true foundation of all individual and national well-being."

ANNOUNCEMENTS.

ARRIVALS.

REV. T. T. MATTHEWS, MRS. MATTHEWS, and MISS JESSIE MATTHEWS, from ANTANANARIVO, MADAGASCAR, via Marseilles, on June 29th.

REV. A. S. HUCKETT and MRS. HUCKETT, MRS. COLLINS, and MASTER JOHNSON, from BETSILEO, MADAGASCAR, per steamer *Garth Castle*, July 13th.

DEPARTURES.

REV. H. J. STEVENS, returning to CANTON, CHINA, embarked at Marseilles, per steamer *Victoria*, July 6th.

REV. V. A. BARRADALE, B.A., and MRS. BARRADALE, appointed to MALUA, SAMOAN ISLANDS, and MISS MOORE, returning to PAPAUTU, SAMOAN ISLANDS, embarked at Tilbury, per steamer *Cuzco*, July 7th.

REV. P. G. PEAKE and MRS. PEAKE, REV. D. D. GREEN and MRS. GREEN, returning to MADAGASCAR, embarked at Marseilles, per steamer *Iraonaddy*, July 10th.

The REV. J. GOOD and MRS. GOOD, returning to SOUTH AFRICA, embarked at Southampton, per steamer *Norman*, July 15th.

BIRTHS.

PEAKE.—At Fianarantsoa, Madagascar, on May 14th, the wife of Lr. G. H. Peake, of a daughter.

LOYD.—At Kanye, Bechuanaland, on May 25th, the wife of the Rev. Edwin Lloyd, of a daughter.

LONG.—At Clapham, on June 17th, the wife of the Rev. S. J. Long, of Coimhatoor, South India, of a son.

MARRIAGES.

BARRADALE—RADBONE.—On June 22nd, at George Street Congregational Church, Oxford, by the Rev. George Sadler, uncle of the bridegroom, assisted by Principal Fairbairn, M.A., D.D., and the Rev. J. Robertson, M.A., the Rev. V. A. Barradale, B.A., son of the late Rev. J. S. Barradale, of Tientsin, North China, to Alice, daughter of Edward Radbone, The Avenue, Summertown, Oxford.

GRIFFITH—HOTCHKISS.—On June 28th, at Francis Road Congregational Church, Edgbaston, Birmingham, the Rev. Robert Griffith (missionary-designate to Madagascar) to Mary Gertrude, younger daughter of Mr. Consul Hotchkiss, of Birmingham.

DEATH.

BULLOCH.—On June 20th, at Alnora, North India, Beatrice, the elder daughter of the Rev. G. M. Bulloch, in her 21st year.

ORDINATION.

The Ordination Service of the Rev. W. EVANS, missionary-designate to Madagascar, was held on Tuesday, June 20th, at Siloam Independent Chapel, Pentre Estyll, Swansea. The Rev. David Evans, of Burry Port, eldest brother of the new missionary, presided. The Rev. Thomas Rowlands, of Madagascar, described the field of labour; the Rev. A. N. Johnson, M.A. (Home Secretary of the Society), put the usual questions; the Rev. R. Thomas, of Landore, offered the ordination prayer; the Rev. G. Penar Griffiths delivered the charge; while the Rev. J. Rogers, of Pembrey, the Rev. J. Bevan, of Waunarlwydd, and the Rev. W. H. Williams (Wateyn Wyn), of Ammanford, also took part in the service.

CORRECTION.

The Rev. G. Sadler, of Bermondsey, offered the prayer at the ordination of the Rev. V. A. Barradale, B.A., and not the Rev. G. T. Sadler, B.A., of Wrexham, as reported in our last number.

TO SUBSCRIBERS.

It is requested that all Contributions, Remittances, and Payments be made to the REV. A. N. JOHNSON, M.A., Home Secretary, 14, Blomfield Street, London, E.C.; and that, if any portion of these gifts is designed for a special object, full particulars of the place and purpose may be given. Cheques should be crossed Bank of England, and Post-office Orders made payable at the General Post Office.

All orders for Missionary Boxes, Collecting Boxes, Cards, Magazines, &c., should be addressed to the REV. GEORGE COUSINS, Joint Foreign Secretary, 14, Blomfield Street, London, E.C.

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